

RELIGIOUS INFORMER.

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All letters must be directed to the Editor, viz. Ebenezer Chase,
Post Master, Andover, N. H.

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The New Year.

The commencement of a year is an epoch in our lives, too important to pass unnoticed. A single year forms a considerable portion of the time allowed us here, as a season of preparation for another world; and as it passes away, silently and perhaps unheeded, it seals up the record of our doings, which is to be produced in evidence, for or against us, at the great day of trial and retribution.

It seems to be generally agreed that this event should be noticed; but it is not agreed what should be the feelings excited, or in what manner it should be observed. It is made the occasion of congratulations, and by some, of presents and other demonstrations of kindness; but these seem to be a matter of course, rather than the result of deliberate reflection.

To a mere spectator, the scene usually exhibited on such an occasion, must create doubt and uncertainty. He hears a thousand *good wishes*, but they are uttered in a manner so flippant and thoughtless, that he cannot suppose them sincere. And he may perhaps, find some who express their joy by unusual gaiety and mirth. Reflecting on the occasion, he would probably find no satisfactory reason for such conduct. The recent year has departed, it is true, and another has commenced its course; but there would seem to be nothing in this to excite the feelings displayed. Is it that time seems long and irksome to men, and they watch its flight with eager joy? Is it that they are dissatisfied with life, and the repeated admonition that death is approaching fills them with gladness? These are not the reasons. Life has but too many charms for men; and death is not a thing to be desired by them.

There is a joy that is consistent with the occasion; but it is far removed from thoughtless merriment. It results from reflection. It belongs to the good man alone, who sees in every season, and in every change in the affairs of man new motives to gratitude and praise. To all others, every season and change speaks the language of admonition and alarm.

He, who can look back upon the receding year, and trace, with pious gratitude, the kindness of God towards him; who, as he reviews the scenes that are past, can discern in them some well-meant endeavor, some habitual trial in his conduct, that savours of the spirit of his divine Master; he and hail the new year with rational joy. It promises him another season for usefulness, and opens anew the rich treasures of that unfailing providence, in contemplation of which he finds delight and comfort. It also gives him the assurance that he is approaching his promised rest. One more of the few years that fill up the little space of this mortal life, is left behind. Another stage, perhaps almost the last, which marks the progress of the pilgrim's journey, is passed; and, believing that the time of his deliverance from sin and suffering draws nigh, he may well quicken his pace, and rejoice while he prepares for his departure.

The good man will rejoice in every passing event of his life; for he knows it is ordered and directed by an indulgent father; but he rejoices with trembling. He hopes for the reward of the righteous; but it belongs not to mortal man, conscious of his own unworthiness, deliberately to contemplate death, and the august presence of his Judge, without solitude. His joy is chastened and moderated. The commencement of a new year is to him a matter, not only of joy, but of sorrow; for he hears the knell of the year that is gone, and his conscience reminds him, that in the record of his conduct, which is now sealed, are many, very many things, for which he can render neither excuse nor apology.

If such is the case with the good man—with him, who exercising repentance and faith, has made his peace with God, and with a hope full of immortality, is waiting for the expiration of his pilgrimage, what is the condition, and what should be the emotions of that man, who has chosen his portion in this world, and feels conscious that he is not pre-

pared to die? Is it matter of joy to him that another year of his precious time is gone—is lost forever? that while he has slept in fancied security, or at most, has dreamed of amendment, he has been hurried over so large a tract of time, and his feet are hastening to take hold on death? Shall the prisoner, whose execution is delayed a few hours, that he may have an opportunity to accept of pardon, fill up the precious moments with repeated transgressions, and with neglect or abuse of the favor proposed? Or shall he indulge in a cruel and determined apathy, in spite of the admonitions and warnings that are rung through his prison; and when the faithful watchman reminds him that another and another of the few uncertain hours has passed away, shall he arouse himself to mirth and levity.

What, we ask—and we put the question to every one who may chance to read this article—what is there in the return of the year that can afford joy to that man, who neglects his salvation? Former years have flown away without witnessing any reformation, and the fact that he can enter upon the new year with his usual levity, affords the most convincing evidence that this will also pass away unheeded, should he be permitted to remain until it closes.

When a new year is commenced, there is an admonitory voice addressed to every man—bidding him be ready; and to many it declares, *this year thou shalt die*. Let him, then, who has regarded the admonition, look well to the preparation he has made for that change which awaits him, lest he be deceived. And let him who is yet unprepared, if, indeed, such an one should cast his eye over an article on a subject so serious—hear the admonition we now give him. He lives but to prepare to die. He is hastening to the bar of an omniscient God, whither the whole catalogue of past offences is gone before him. Let him ask himself, with a solemnity which belongs to the subject, how he can make good his defence in that day, which he cannot elude, and in which his own conscience will repeat, with a minute and faithful and fearful accuracy, every transgression in thought, in word and in deed, throughout the whole tenor of his life,

N. H. Repository.

Accounts of ministers and churches received since the No. for December was published.

MONTVILLE, Me. Q. M.

Thomas Thompson,	Montville.	Ebenezer Tasker,	Duxmount.
Simon Emery,	Monroe.	——— Anthony,	Prospect.
Samuel Whitney,	Brooks.	Samuel Robbins,	Camden.
Moses M'Farland,	Montville.	Lincoln Lewis,	Montville.
John Lamb,	Lincolnvile.	Eleazer Bridges,	Hope.
Thomas M'Kenney,	do.	Charles Warren,	Thorndike.
Winthrop Frost,	Swansville.	Joseph Wiggins,	do.
Joseph Gowin,	Montville.	Samuel F. Whitten,	Palermo.

Communicated by Eld. Samuel F. Whitten.

Gorham, Q. M.—The church in Gray Me. has had 1 added this year. Present No. 227. Preachers names Ephraim Stinchfield, New-Gloucester. James Colly, Gray.

The church in Ashby and Fitchburg, Ms. has had 2 added. Present number 28. Preachers name Benjamin Tollman, Ashby.

The church in Wheelock, Vt. 6 added, present No. 17. Daniel Quimby, Elder.

The church in Pike, N. Y. 8 added, present No. 17. Nathaniel Ketchum, Elder.

The church in Owego, N. Y. 7 added, present No. 55. Edward E. Dodge, Elder. Asa Dodge, Jr. unordained preacher.

The church in Ontario, N. Y. 1 added, present number 31. Aden Aldrich and Daniel Lyon unordained preachers.

Second church in Ontario, 13 members. Unordained preacher Ichabod Shelden.

Elder John Gould of Burkshire, N. Y. has given the following account of Erie q. m.

Ordained preachers 4. Licensed preachers 3. Churches 6. Addition of members 40. Rejected 2. Dismissed 2. Present number 246.

Brother Obadiah Tenney of Clarksfield, Ohio, writes that there are 5 churches in that region, that have not yet united with any q. m. but have it in contemplation. He expresses an anxious desire for laborers to travel that way.

BENTON QUARTERLY MEETING.

DEAR BROTHER,

We had a good time in our Qr. Meeting, and the greatest gathering of people that we ever had in these parts, though not so much of the pouring out of the spirit of God, as I have seen. All our business was carried on in good order, and according to the rule of our Master's house.

The Elders' Conference was attended with a general harmony and union.—Though we are in an infant state, yet I think the young watchmen in Zion begin to travel into the rules and discipline of the church,

as is laid down in the New Testament.

The number of churches in the Benton Qr. Meeting is as follows.

Towns.	Counties.	Ordained Preachers.	No. of members.
Benton,	Ontario	Zebulon Dean	18
Lyons,	do.	Samuel Whitcomb	31
Phelps	do.	Samuel Wire	42
Junius	Seneca	Solomon P. Culver	16
Wayne	Stuben		17
Delmar	Tioga		19
Galon			11
Scriba			10
Bristol	Ontario		20

Total, 184

We have had the addition of three churches since November, 1821, which gives the addition of 62 members. The three last churches are the new ones. Elder Benjamin Rolfe of Farmington, Ontario Co. received ordination on Jan. 15, 1822. He resides in Farmington. Elder Menoah Deiling has removed to Sodas, yet in good standing and faithful in the cause.

Yours, JOHN REED.

The following account was communicated by Dr. Robert Chandler. These churches are united one with another, but not connected visibly with any yearly meeting.

Delaware, N. Y. and Pa. no steady preacher	No. 20
Windsor, N. Y. Broome Co. Elder D. Chase	35
Gibson, Pa. Susquehanna Co. no preacher	34
Clifford, Pa. Susquehanna and Luzer Counties	about 20
Lawsville, Pa. Susquehanna Co. no preacher	19
Jackson, ditto.	14

Total, 142

On account of the late additions, I could not ascertain a correct account but will endeavor to give you a true statement soon, besides the above numbers there are many scattering members which I do not think best to reckon with travelling members. Elder D. Chase often visits the whole connection, except Clifford church, and Elder E. E. Dodge visits all but the Delaware.

Yours, R. C.

WHEELOCK, Vt. QUARTERLY MEETING.

Barnston	17	Lyndon	40
Burke	19	Morgan	8
Cabot	60	Sheffield	71
Compton	unknown	Sutton	70
Concord	17	Waterford	unknown
Durham	unknown	Wheelock	122
Hatley	56	Woodbury	53

Letter from Br. John Hinkley, dated Georgetown, Me. Dec. 28, 1822.

DEAR BROTHER,

Agreeably to your request, I would inform you of some errors in your

account of the churches, &c. in this part of the country.

1st. The church in Georgetown, and the church on Parker's Island are one and the same. Samuel Hinkley Ruling Elder, is considered as having the care of the church.

2d. The proper name of the Elder at Lewis, is Thorn. Page, 182.

3d. The church in Lincolnville, which you have numbered in Edgecomb Q. M. the church in Montville and all that follow after in your account of the Farmingiou Qr. Meeting, positively belong to the Montville Q. M.

4th. The name of the Elder at Wiscasset is Hedge. p. 182.

5th. Eld David Webber belongs to the 1st church on Squam Island. The 2d church contains 21 members.

6th. Elder Briggs does not reside at Hallowell, but at Wiscasset.

Although he and Elder M'Farland are highly esteemed preachers, I think it was not proper to count them twice. Edgecomb Q. M. is holden on the third Saturday and Sabbath in January, March, and October, and first in July.

Yours in the best of bonds,

JOHN HINKLEY.

Religious Intelligence.

FOR THE INFORMER.

Letter from Elder Solomon Howe of Newport N. H.

BROTHER CHASE,

I take my pen with pleasure for the first time, to transmit to you the pleasing account of our situation. After we returned from qr. meeting, some of our brethren began to feel the importance of trying to stir up one another by way of remembrance, and the good Lord has condescended once more to draw the cloud of mercy over us, and scatter down the rain of grace upon us, and poor wanderers have come home weeping, poor sinners have been wounded, and we have heard their sighs, and some of them we hope, Jesus has made free. Others are mourning their solemn state, and it is good days with us now. We hope, we pray the work, may be more extensive, and more powerful, till scores and hundreds shall be converted to God, and every separating wall be broken down, and the watchman see eye to eye, and lift up their voice and sing. We wonder and admire that the Lord should so frequently visit such rebellious creatures as we are. Pray for us, that we may be humble, watchful, and prayerful, and devoted to God; and what we have seen be as a drop before a copious shower.

Yours in the best of bonds,

SOLOMON HOWE.

Letter from Elder Samuel Whitney of Brooks, Me.

ELDER E. CHASE, DEAR BROTHER,

When I wrote to you last, I intended to have written again before this time, but the multitude of cares and business, together with having been recently called to mourn the loss of my wife, has prevented me until now. She departed this life on the seventeenth of August last; she has gone, I trust, to be forever with the Lord. Elder Moses M'Farland attended her funeral, and delivered a very weighty and solemn discourse from Romans 8th. and 21st. to a numerous concourse of people. The scene was truly solemn, and will, I trust, be long remembered by many.

The state of religion in many places is encouraging. Our last Quarterly meeting was holden on the third Saturday and Sabbath in September, in the town of Hope. The weather was fine, the concourse was numerous, attentive, and solemn. The state of the churches was generally reported by messengers, accounts from a number of places were refreshing. Four churches were received into communion with the, Qr. meeting, namely: one in Orland, one in Islesborough, one in Hope, and one in Hartland. I have lately received information from the town of Prospect, that a good work of reformation has lately begun there. In the place where I now live, the attention of a number has been called up. I think I may say as many as three have lately found peace with God, through our Lord Jesus Christ while some others are mourning. I am much in haste, and must close at present.

Yours in sentiments of respect,

SAMUEL WHITNEY.

Letter from Elder S. F. Whitten of Palermo.

DEAR BROTHER IN CHRIST,

I rejoice that I have this opportunity to inform you, that God is still blessing this part of his vineyard, with showers of divine grace. Very glorious reformations have taken place in this eastern Country. The wilderness has blossomed like the rose, and fountains have broke out in the desert. All glory to God.

Nov. 1821, I began to preach in the town of Putnam, Co. of Lincoln, and God began to convert the people, and a very glorious work took place and continued until about twenty were hopefully converted to God. From thence I went to the town of Palermo, Co. of Lincoln, where I saw a glorious work of the Lord. A number of the first characters were found amongst the happy company.

In september I went to Prospect on the Penobscot river where a reformation began, and Spread with great rapidity.

I rejoice that reformations are spreading east, west, north, and south.

This from your unworthy brother,

SAMUEL F. WHITTEN.

Letter from Elder Samuel Wire of Phelps, N. Y.

BROTHER CHASE,

I feel a measure of gratitude to God that I am well, and able to blow the gospel trumpet. And while I have a few leisure moments, I will inform you of the prosperity of Zion in these regions. The churches in the Benton Q. M. are in good health, and generally in a growing state. Benton Q. M. was holden in Benton on the 12 and 13 of Oct. in which we enjoyed a refreshing season. I think Jesus was ruling Elder. The 26 and 27 of Oct. I attended the Owego Q. M. in the town of Dryden, where we enjoyed a special visit from the Lord. The brethren were like little clouds full of rain, and many formal professors were shaken to the centre, and some that come as spies were detected and confessed God was there, and others mourned their wretched state while unconciled to God.

There is a great inquiry after truth in these parts.

In the town of Candor I baptized a woman, and while she was relating the manner in which she was awakened, I felt a glow of gratitude to God for making missionaries of children. She informed us that one of her boys was living from home, where there was a reformation, and when his little heart had become subject to the work, he went to visit

his mother, and in the evening invited his mother into the chamber with him, where upon his knees he implored the blessing of God upon her, who had supported him in his more tender years, but this she thought was a childish fable, till a short time after, while going through a piece of woods he invited his mother to pray, but she refused, saying she could not. Well, mother, said he, Christ has learnt me to pray and I will pray for you. Observing that his mother was unwilling to kneel, he said, mother, you must kneel,—you will have to kneel in the day of judgment, and while his little voice made the woods ring, conviction fastened in her heart like the nail by the master of assemblies.

I have just returned from a mission to the State of Pennsylvania, after an absence of five weeks, in which time I travelled 400 miles, attended 47 meetings, baptized six, enjoyed much of the presence of God and thanks be to his dear name for the refreshing showers of his grace among the people. Light is spreading, tradition is falling, and party walls are coming down. The harvest is great, and laborers are wanted.

The first day of Dec. I enjoyed a refreshing season in the town of Milo, baptized one there.

Your brother in gospel bonds,

SAMUEL WIRE.

Letter from Elder Edward E. Dodge, dated Owego, Oct. 20, 1822.

DEAR BROTHER IN GOSPEL BONDS,

With pleasure I take my pen to inform you, that the work of God is still progressing in this region. Although we have many trying scenes to pass through, yet we have the joy of seeing sinners converted to God. Br. Asa Dodge visited some parts of Pennsylvania last spring where there appeared to be a prospect of a reformation. We have both attended meetings in that part of the country, once a month, ever since, and have had the joy of seeing a good work of God, which is still progressing. The work is chiefly in the town of Nicholas. I have baptized six, and two weeks ago this evening, I attended meeting there, and ten came forward and told their determination to seek the Lord, and begged an interest in our prayers.

There is a prospect of a church being gathered in that place.

This from your brother in tribulation,

EDWARD E. DODGE.

Letter from Br. Charles Rolfe, dated, Greenwich, Ohio, October 21, 1822.

DEAR BROTHER,

Having formed some acquaintance with you, through the medium of your Informer, I now spend a few moments to let you know of the good work of God in this region. About one year since, I came into the state of Ohio, to seek a bride for my Master's son, in company with Eld. Collins, and arrived at Huron Co. then separated and begun my travels, while the desire of my heart was, that my Master would direct me to the house of Rebecca. At last, after a number of visits in Clarksfield, I come to the well—my soul drank of the water, and Rebecca's voice was heard. Sixteen souls were evidently converted to God, while others were deeply convicted.

A church is formed here, and the work is spreading in many parts in this country. The harvest is great, and laborers are few. O that the Lord would send trumpeters here in this part of his vineyard, that can

give the trumpet its certain sound.

My soul rejoices, I am doubly rewarded for all my sufferings. May I ever be found a humble follower of Christ.

I remain your unworthy Brother in Christ,

CHARLES ROLFE.

Letter from Br. David Marks, Jr. dated Batavia, N. Y. Genessee Co. Jan. 1st. 1823.

MY DEAR AND WELL BELOVED BROTHER CHASE,

It is now two years this day since I left my parents to travel, and as much as in me is, to preach the acceptable year of the Lord, and the day of vengeance of our God; and while travelling some thousand miles in a strange land, through many difficulties with which I had to encounter, and my health being often exposed while travelling through the inclemency of the weather, and among strangers, without friends; yet having a friend that sticketh closer than a brother, I have found, to the great joy of my heart, the words of our Saviour, (Mark, 10. 29, 30.) to be true, and consolating, which saith: "*There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with PERSECUTIONS; and in the world to come ETERNAL LIFE.*"

November, 4, 1822, being my birth day, aged 17 years, while looking on my past life, and labours in the gospel, for near two years, I felt a desire in my soul, that I might live nearer my Saviour, and not like Peter follow the Lord afar off; but that my preaching might be more in the spirit and power of the Gospel, that I might see the desire of my soul, and the salvation of God. With this desire I went on to my appointment in the evening, on the town line of Batavia and Elbe, spoke from Proverbs 1 Ch. 24, 25, 26, 27. The spirit of the Lord was manifest in a special manner. Sinners were wounded by the arrows of the king. After the meeting was closed, the people were loth to go away, while mourners crowded around me in tears, desiring an interest in my prayers. Backsliders were publicly confessing, and telling their desire to return to their father's house. Having a chain of appointments, leading about an hundred miles to the east, I was under the necessity of leavingodus. I held several meetings, some were awakened, and shortly after experienced religion. I returned to Batavia again; and spake to several hundred people. I conceived the prospect of a reformation to be glorious, and after going to Canada on a preaching tour, I returned to this place again, and my labours have principally been confined to this place and some adjacent towns. Soon after I returned from Canada, the work of reformation was visible, meetings were crowded and a great solemnity rested on almost every mind. Mourners began to publicly tell their desires for religion, and wished for christians to pray for them. Old professors got awakened from sleep, and came up to the help of the Lord against the mighty. Soon the songs of young converts were heard, which only added to the grief of those that were left behind; and when my health was so poor, I was not able to preach, the young converts have, with united voices, entreated their young companions to seek religion, and mourners at the same time inviting their friends to go with them. The enemy of all righteousness, as in the days of Job, has been going to and fro in this place. Persecution has

raged both publicly and privately, but the battle has gone sore against the king's enemies. Those that a few weeks ago were groaning under the bondage of sin and death, are now rejoicing in the glorious liberty of that Gospel, which stands not in the wisdom of this world, or excellency of speech, but in the truth, power, and spirit of God, and also in much assurance. The truth of the gospel has convinced and convicted and the power of the gospel has saved the soul from sin; the spirit of the gospel has given that consolation, which nature's garden never afforded to the soul. The assurance of the gospel has assured them of heaven, immortality, and eternal life. Truly in this land, where but a few days ago it was a noted place for the neglect of religion, has now become a fruitful field, and the parched land a pool. The number of young converts is about twenty, and the work of reformation is still going on, and many crying, "*Men and brethren what shall we do?*"

About six weeks ago I went to Leroy, where I preached Christ to the people, some manifested a desire for religion, since then I have been credibly informed, that about ten have experienced religion.

Evening before last I preached in Bergin, where within six weeks past, God has poured out his spirit in a wonderful manner. In Bergin and Byron, about fifty souls have been hopefully converted, (some from a backslidden state,) and have found that "*path which no fowl knoweth, and the vultures eye hath not seen, neither the lion's whelp trodden and no fierce lion passed by it.*" My soul saith, praise the Lord, O! all that is within me, praise the Lord. Ride on all conquering king, with thy bow and crown.

Farewell,

DAVID MARKS, JR.

Letter from Dr. Robert Chandler, of Gibson, Pa. Susquehanna Co. November, 8th, 1822.

BELOVED ELDER,

It is with much pleasure I take my pen in hand to improve a few moments in communicating some things concerning the past and present state of Zion in Pennsylvania, and do regret that my health and other circumstances would not admit of answering your request before this late hour, and, as our circumstances are such at present, I cannot fill up your blank in full you sent me, until I have returns from the Owego Q. M. now holden in Dryden, N. Y. Elder Daniel Chase, and some others have gone to attend it. At our Yearly Meeting held in Windsor, N. Y. Sept. ult. we had truly a refreshing time from the presence of the Lord, and the presence and help of Elder E. E. Dodge and other preachers and brethren from the Owego Q. M. It was indeed a little heaven below.

At that meeting in conference, the elders and brethren agreed to lay before the churches in this connection, which were six in number, viz. —Firstly for this connection to form a Quarterly Meeting, then this Q. M. and Owego to form a Y. M. The origin of free communion or Freewill Baptist church, first rose in Mount-Pleasant. Ira. 13 miles from this place, where about 10 brethren united in the wilderness in covenant love and union, in A. D. 1801, and they were soon blessed with a shower of Divine Grace, and blessed be the Lord, it spread and run through this wilderness region, and in the course of two years, Zion lengthened her cords so far, that five branches were soon added to Mt. Pleasant Church, and continued in sweet love and union for five or six

years, when satan set in his dividing foot and scattered the dear sheep and lambs of Christ. Two Elders left us at once, and united with the strict baptists. It was a trying wrecking time, some went with the Elders, some since scattered into the world again, others moved away, and some are gone to the land of silence; so that the old free church at Mount Pleasant is dissolved. But this branch in Gibson out rode the storm and many have stood like Mount Zion, that cannot be moved. The other branches have had several trying scenes; but on the whole, have gained ground of the enemy, and are now standing churches under a good degree of union and discipline. At times we have had small additions, and by divine grace, are rising and moving forward. The Clifford church lost their Elder, viz. Gideon Lewis, aged 71, who died upwards of a year ago, but blessed be the Good Shepherd, who never leaves his sheep to the wolves, he has raised up another (Nathan Baker) to feed the sheep and lambs in that place, and further blessed them of late with the out-pourings of his good spirit, and caused the little Zion to lengthen her cords and strengthen her stakes, under the instrumentality of Elder Edward E. Dodge, and his brother, a licensed preacher from Owego, N. Y. who often (although poor, and the distance great) visits them and us, and Eld. Daniel Chase of Windsor, N. Y. and all preach a Free salvation and full atonement; and blessed be God, it is Free, or it never would have reached my wretched case.

We are here denominated Free Baptists, but I expect are nearly the same with you in principle and practice. Our strict calvanistic brethren are our greatest persecutors, but hardly enough of that to keep the rust off.

Please to excuse my scattered remarks, for I am an old worn out revolutionary soldier, and my abilities never would admit of precisions; but if any thing can be selected from the foregoing, it is at your disposal. You have my best wishes for your prosperity, and I rejoice that so concise and useful a publication is in circulation, as the Religious Informer.

I am yours with sincere affection,
and hope in the best of bonds,

ROBERT CHANDLER.

REVIVALS OF RELIGION.

The friends of Zion will be glad to hear that these refreshings from the presence of the Lord are multiplying and progressing in many parts of our land.

The revival in Sharon, which we have mentioned before, appears to be increasing; many are anxiously inquiring what they shall do to be saved, and a good number are already rejoicing in a reconciled God.

A powerful work of grace is now progressing in South Hampton, Ms. About four hundred are indulging hopes that they have been effectually called within a few weeks past, out of nature's darkness into the light and liberty of the Gospel; and many more appear striving to enter into the Kingdom.

In East Hampton also, between forty and fifty are already rejoicing, although the work has but recently commenced. A meeting for inquiry was attended the last week by more than 150, who were convinced of sin, righteousness and judgment.

In Hadley, and several of the adjoining towns, a work of grace appears to have commenced.

A correspondent in Orangeville, Genessee Co. N. Y. says, "That within a few weeks, a revival of religion has taken place in Sheldon, a neighboring town. Between twenty and thirty are now inquiring with great apparent anxiety, what they shall do to be saved. Eight or ten are rejoicing in hope. There, as in almost every place of which I have heard where revivals have been witnessed, the work commenced at the house of God. A week or two before the revival commenced in that place, a member of the church returned to his family after an absence of a few days. His wife, who has long, as we trust, been a devoted follower of Christ, told him a revival was about to take place in the neighborhood in which they lived, for the Lord, she believed, had put it into her heart to pray for those around her. It was soon found that others too were laboring for the same object.

"Within six months there has been a little excitement of a religious nature in Orangeville. Seven, as we trust, in that time have been born into the kingdom. We indulge the hope that the Lord is soon to visit us again."

Rel. Int.

We are informed, (says the Christian Watchman) that a powerful work of divine grace in the awakening and conversion of sinners, has commenced within a few weeks in the town of Chester, N. H. and its vicinity. It is supposed that in that town and its neighborhood about one hundred persons have recently experienced the power of the gospel to their salvation.

The usual manner of the commencement of revivals of religion, and the uniformity of their effects on the persons, who are the subjects of their happy influence, is a circumstance which we think must occasionally stagger the infidelity of those mockers, who stigmatize these excitements as mere enthusiasm. They usually originate by the instru-

mentality of that plain preaching, which discloses our ruined state as sinners under the condemnation of God's law, and the way of recovery and salvation through the atonement of Christ. The effects uniformly produced in the subjects of all genuine revivals are an acknowledgment of the equity of the law, both in its precepts and penalty—an unconditional submission to the gospel,—and a full surrender of the affections of the soul to Christ, in faith and holy love. The issue of this regenerated state is a life of peace and joy, a life devoted to the glory of him who has died to redeem them, and who ever lives to secure their endless felicity; and whilst so much of heaven is by these means brought down to earth, whatever unbelievers may think or say respecting these operations of the Spirit of God, we hope the supplication of the Church to our father in heaven will continue to ascend with constancy and fervor, *thy kingdom come!*

DUTY ENCUMBENT ON EVERY CHRISTIAN TO USE MEANS TO INFORM OTHERS.

No. I.

Dear Brethren in Christ,

Have we once thoughtlessly wandered in Spiritual darkness—but are now light in the Lord? Have we been called out of darkness into his marvellous light? Hath God by means in his providence opened our eyes, to see the awful consequences of sin; and to see many of our fellow men, ignorantly, carelessly, and obstinately, posting to the worst of consequences? Do not we see, and in some measure realize the incomparable advantage they, even in this present life might enjoy but for their ignorance?—If any honest, well disposed man saw a poor, ignorant person trample over valuable property, which might be lying in such a shape, or form, that he could not perceive its value or use. In this case. Where is the honest and good man, who would be so careless—so indifferent to the benefit of the poor man, as not to inform him? We wish others to inform us, when they know of something that would be of incalculable value to us, of which we might be ignorant. By what means came we to know those things we have learned but by the diligence and perseverance of our teachers? For what did we get knowledge but to act accordingly, and to communicate it to others who are ignorant? Why should we not facilitate the advantage of others by all lawful means in our power when it can be no disadvantage

to us, but to the contrary? Then let us bestir ourselves to help others to the enjoyment of an incorruptible inheritance. Alas! how little are poor souls about us beholden to most of us! we see and partake some of the good of kingdom, and they do not—we foresee the misery and torment of those who miss it, and they do not see clearly. We see them wandering as we once did quite out of the way, and know if they hold on they can never come there; and they discern not this themselves. And yet we will not set upon them seriously to show them their danger and point to them the way of safety and comfort. O, how few christians can be found who put their light on a candlestick that all in the house might see! No thanks to us if heaven be not empty and the souls of our brethren and neighbors perish forever.

But because this is a duty so many neglect and so few are convinced that God doth expect it at their hands—and yet a duty of the first importance both to ourselves and fellow men, I will show
 1. Wherein it consists. 2. The causes why neglected. 3. Persuade to perform it. 4. Encourage others to bear it. 5. Apply to those concerned. 6. Answer objections. B. S.

A QUESTION.

What are the true signs of a revival of Religion in a town?

Ans. 1. When the saints begin to feel a constant and ardent desire for an outpouring of the spirit of God, and an ingathering of souls; and begin deeply to sigh, and cry for the abominations that are in the land.

2. When the minister of the town begins to have a deep sense of the worth of soul under his charge, and a deep sense of his responsibility to God in all his public improvements, and begins to weep between the porch and the altar; saying, "spare thy people, O Lord, and give not thine heritage to reproach and emphatically preaches repentance toward God, and faith in our Lord Jesus Christ, as the only terms of justification with God."

3. When his congregation begin to be very solemn, and a general seriousness and tenderness begins to appear on the countenances of the youth.

4. When the youth begin to avoid alluring company and turn their backs upon the gay circles of life; and refrain from what the world calls civil recreations; and retire to their closets, and read their bibles and lay aside all their unnecessary ornaments;

and pull the curls out of their hair ; and begin to enquire, "what must I do to be saved ?" and frequently attend the meetings of worship, and religious conferences.

5. When the prayerless husband and wife, begin to confess their neglect of duty to each other ; and disobedient children confess to their parents, and ask their pardon and prayers ; and the old broils begin to be settled up in the neighborhood, each one confessing their faults, one to another and smiting upon their breasts crying "God be merciful to me a sinner : " Then you may assuredly know that the kingdom of God is at hand ; and that the set time to favor Zion is come, and expect soon to hear young converts singing on the banks of deliverance ; and chirping on the boughs of free grace, and to see large additions made to the church of such as shall be saved.

Rel. Mag.

Extracts of letters from Elders Quimby and Fowler.

Elder Daniel Quimby of Lyndon, Vt. writes that there is a good reformation in Woodbury, Vt.

He gives the melancholly tidings that Dr. John Meigs, a worthy member of the church in Lyndon, and preacher of the gospel, is gone to his long home. He departed this life on the 21st of October last, aged 45. He has left a wife and nine children to mourn the loss ; but in their affliction, they have cause of comfort, believing that he is gone to rest from his labors. He bore his sickness with christian patience, and died in the triumphs of faith, in full hopes of a glorious immortality.

Elder Josiah Fowler of Ontario, N. Y. has communicated information of the death of Br. Isaiah Smith of that place last September. During his sickness he warned his friends and neighbors to prepare for death. He was happy in the anticipation of that glorious rest, that remain to the people of God. His last words were, "Glory to God." May the triumphant death of these our brethren, stimulate us to live the lives of the righteous.

Just published at this Office, The first number of the MASONIC CASKET.
TERMS OF THE CASKET.

It is published once in two months, each number contains 32 octavo pages, and stitched in printed covers. Six numbers make a volume, and sent to subscribers at one dollar a volume, exclusive of postage. The money to be paid on receiving the 3d number.

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Vol. 1st of the Informer for sale at this Office at 25 cents each.

16
POETRY.

THE NEW YEAR.

Again the gorgeous sun with giant force
Leads forth the fleeting hours that form the year,
And rushes onward in his flaming course
To that dread moment ending all things here.
This can I view regardless, void of fear,
Borne daily on his chariot wheels which roll
Down to the yawning grave in full career?
Oh! let me ask, ere he has reach'd his goal,
Where shall thou find thy final home, my soul?

Ah! where are they—who saw with me the sun,
When on the year departed, first he rose;
Young, vig'rous, beautiful, that year begun,
But sunk into the tomb before its close?
If righteous Heav'n should number me with those
On whom the new year's sun no more shall rise,
Must I from hence descend to endless woes,
Or upward soar to share the blisful prize,
Where the redeem'd shall reign, with Christ beyond the
skies.

Has this world's emptiness so charm'd my heart,
That here, forever, I would fondly stay;
Lose heav'n itself for dreams which soon depart;
Eternal glory, for a house of clay;
For gross delusions of life's transient day!—
O, rather let my soul, awak'ning, scorn
Th'infernal snare; and flee to Christ, the Way,
The Life, the Light; of heav'nly day, the dawn;
In whom, exulting thought, to die is to be born!

BEWARE OF AN IMPOSTER.

THIS may certify that Oliver Kenney, who was ordained as a teaching Elder in Newark, removed to Barnston, L. C. where he was rejected by the church for his impious conduct in trifling with the marriage covenant. He has now absconded, and we give the following description of the man that others may not be deceived by him. He was about 38 years old, middling stature, brown hair, thin on the top of his head, blue eyes, and having received a wound on his thumb, has two nails on one thumb. Printers of public papers are requested to insert the above.

Signed for and in behalf of the Wheelock, Vt. Quarterly Meeting.

Aug. 31, 1822.

DANIEL QUIMBY.